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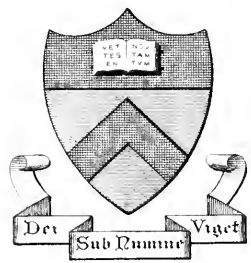
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NOTES

PROF. ORMOND'S LECTURES

History of Mediæval Philosophy

From Augustine to Descartes.



SCHOLASTICISM.

Augustine is the last name of the Patristic Period.

Causes of Transition from Patristic to Scholastic Period. A. EXTERNAL. 1st. POLITICAL EVENTS. The two events of Constantine's rule were that Christianity was made national and Constantinople the capital of Empire. The barbarian movements are two—internal pressure of the barbarians in the empire and the external pressure by breaking into the Empire. Consequently the Western Empire fell, Romulus Augustus abdicating in 475 A. D. Period of barbarian kings in West and out of the struggle of anarchy arose the Frankish monarchy under Pepin, the son of Charles Martel. In 800 Charles the Great established the Western Empire. 2nd. RELIGIOUS AND ECCLESIASTICAL EVENTS. (a) *History of Christianity.* (1) Period of early struggles and persecution to Constantine. (2) Christianity proclaimed as religion of Empire. (3) Barbarian Christianity 6th to 9th century. (b) *Rise of Papacy.* Early Bishop of Rome was an equal among equals. Fall of the Western Empire terminates early period. Barbarians freed Rome from imperial power and Bishop of Rome becomes Pope. Barbarian dominance closed 553 and Italy and Rome again under Eastern Empire to 731. Eastern church opposed images and Western favored them. The Iconoclasts with the Emperor Gregory excommunicated, thus separation of East and West. Bishop or Pope confined to Italy, at least for temporal power. No protector now and had to seek alliance with Lombards and Franks. The former were foes of papacy from temporal interest. Pepin aided the Pope. Resulted in (1) Revival of Imperial power in the West when Charles was crowned. (2) Establishment of Papacy on a solid foundation. *Culture* preserved from Greeks, Romans, etc., in church. The trivium was necessary to an educated man; the quadrivium for a specialist. This resulted in *Establishment of Monasteries.* Benedictines the first order in Europe in 529 by a monk Benedict. Two classes; those wishing a higher life and those wishing learning, who later formed the universities.

B. INTERNAL. (1) *Divorce between E. and W. Christianity.* Latin Church toward ecclesiasticism. (2) *Transition from Platonic to Aristotelian influence.* No longer a demand for Plato's constructive principle. Aristotle's logic gradually usurps the Platonic theory.

The Origin of Scholasticism. (1) RELATION BETWEEN PHILOSOPHY AND THEOLOGY. No separation in patristic period, for they philosophized as theologians. In

scholastic period, phil. has an independent existence. (2) SCHOOLS IN WHICH SCHOLASTICISM FLOURISHED. In the schools of Charles the Great and his palatial university where Alcuin taught, the curriculum was the trivium and quadrivium. (3) ORIGIN OF THE SCHOLASTIC PROBLEM. PORPHYRY, a Neo-Platonist, 232-304 A. D., a disciple of Plotinus, propounded it. Sympathized with Aristotle. His *Σίσαιρόρη* is a species of introduction to Logic of Aristotle and deals with the five predicables, viz., genus, species, differentia, property and accident. He asks three questions:— Do genera and species, the so-called universals, have an existence objectively or not? If so, are they material or immaterial? Do they exist apart from individual objects of perception or only in and with them? He attempts no answer, but centuries afterwards they were the groundwork of phil. activity. BETHIUS—470-526 A. D.—followed. A Roman senator and most distinguished scholar of his age. Translates *Σίσαιρόρη* into Latin and also some of Aristotle's works which comprised almost all known of earlier philosophies, till the 15th century. "*Consolations of Phil.*," one of the finest works of pagan times.

SPECIAL PROBLEM OF SCHOLASTICISM was the nature of the universal. Are genera and species forms of the mind or something real and objective? Platonists and Aristotelians both realists. (1) *Universalia ante rem*. Platonic realism here identifies the universal with ideas, in which individual participates. The Universals, genera and species, are more real than the individual. (2) *Universalia in re*. Aristotelians deny independent reality of universals, but they exist objectively as an essence of individuals. (3) *Universalia post rem* or Nominalism. The universal is a mere name, or again a concept or notion.

JOHANNES SCOTUS ERIGENA, 800-877. The forerunner of the movement. Native of Britain. A Neo-Platonist and a Christian Pantheist; the father of Mysticism and Scholasticism, which run in same time. "*De Divisione Naturæ*" contains his rational philosophy. Like Aristotle all Being is classed in 4 categories:—(1) Uncreated-creating; (2) Created-creating; (3) Created-uncreating; (4) Uncreating-uncreated. 1st and 4th are the divine; 2nd is the Platonic idea, created essences being eternal; 3rd is finite created beings. Chap. I is of God; II, of Cosmology—ideas, archetypes of things; III, of Physics; IV and V, of Ethics, Good is positive, and Evil, negative; Virtue, the chief good. Erigena touches Schol. at two points. (1) He suggests that the doctrine of revelation might be explained and defended by phil. (2) His Realistic theory of Universals.

Opposes the dialectic followers of Aristotle who held *Universalia in re*. God is the universal, absolute essence, and man a manifestation of it. Real beginning of the movement $1\frac{1}{2}$ centuries after his birth. He had no immediate followers. Now follows an interregnum of 100 years.

CAUSES OF INTERREGNUM. Frankish Empire re established under Charles the Great, an intelligent ruler and founder of a magnificent system of education, but his plans were broken up after his death by a struggle between the members of the Empire and between the ecclesiastical and the civil powers. There were barbarian invasions into Italy; Normans in the North. Thus the Empire was completely subverted. Development of Schol. began with establishment of Otto the Great, 962.

Periods of Scholasticism. 1st. EARLY SCHOLASTICISM, 962-1200. 2nd. ARABIC REVOLUTION, 1200, in consequence of Arabian commentaries on Aristotle. 3rd. LATER SCHOLASTICISM, 1200-1500, including the Golden Age.

1st. **Early Scholasticism.** Three movements. A. EARLY DIALECTICIANS; B. REALISTIC REACTION; C. RISE OF NOMINALISM.

A. EARLY DIALECTICIANS. The germs of Scholasticism.

GERBERT (OR SYLVESTER II. as Pope), died about 1003.

First representative. Same relation to Otto I. and II. as Alcuin to Charles the Great. *His relation* (1) To the restored Empire. The great patron of learning and most celebrated scholar of his age. (2) To the Papacy. In his conception of the papacy as a temporal and spiritual power he anticipates Hildebrand. (3) As a Schoolman. Devoted to dialectics, following Porphyry, Aristotle and Cicero.

BERENGER OF TOURS, 999-1008.

Great dialectician, with tendency towards heterodoxy. Applied his dialectics to practice and attacked doctrine of transubstantiation. He was summoned to defend himself by the Church, and being defeated by Lanfranc, he recanted. Dialectics was then regarded as a foe. Aristotle in later times became triumphant.

B. REALISTIC REACTION against the heterodox tendency of dialectical movement.

ANSELM OF CANTERBURY, 1030-1109.

Born at Piedmont. Monk, prior, abbot and archbishop. A loyal disciple of Gregory VII. Consummate thinker and profoundly pious. *His Philosophy*:—(1) *His Anti-Rationalistic Motto*—"Credo ut intelligam," made faith the foundation of knowledge. Double significance (a) to dialectics, (b) to Church dogma. The dogmas were axiomatic and on that data he based his logic. All knowledge rests on faith and

denial of this leads to skepticism. (2) *His Realism*. He seems to adopt an Aristotelian position regarding individual, as the primary substance and species and genera as secondary. The universals, goodness and truth, are independent of individual type. Defends the Trinity and Transubstantiation from this basis of thought. (3) *Existence of God*. He connects Realism with the Universal-theory. The universal is the most real and the highest universal and most real being are identical. The *Ontological Proof*.—The idea of God in the mind is the greatest universal and therefore he must exist without as well as within the mind, else there is a greater being. If a greater being exists, we have a conception greater than the greatest conception which is contradictory. Hence the greatest universal or God the greatest being exists. If we admit that the real is the universal we cannot get around the proof. Descartes re-states and accepts it, Kant criticizes it, and Hegel regarded it absolutely conclusive.

CONTINUITY OF EUROPEAN HISTORY AFTER 962, giving grounds for this intellectual development. (1) Political—Cessation of barbarian inundations; Establishment of feudalism; Crusades developed a common European consciousness. (2) Ecclesiastical—Power of Papacy, firmly established with oversight of civil power, became a preventive of disintegration.

WILLIAM OF CHAMPEAUX, 1070–1121.

Well-known teacher, follows Anselm. More scholastic and less ecclesiastic than he—an extreme Platonic realist. In transubstantiation—bread is accident and the body of Christ is real, for God is the same in essence with bread. Trinity on same ground. Abelard, afterwards his pupil, forces William to modify his position.

RELATION OF SCHOLASTIC REALISM TO THEOLOGY AND ORTHODOX PARTY. Scholastic Realism is the orthodox philosophy so far as philosophy is recognized and tolerated. William and Anselm may be taken as typical of the creed accepted by the Church. Development of Realism lead to reaction.

C. NOMINALISM. *Relation to Realism*—antagonistic. Nominalists regarded themselves as true dialecticians and Aristotelians of the day. Realists were Platonists, working on an Aristotelian basis. Here Plato and Aristotle struggle for supremacy. Nominalism looked on with suspicion by the orthodox.

ROSCELLINUS, 1050–1121.

Born in Brittany. Little known of his life and little definite knowledge of his views. Denies the objective reality of the universals. The individuals alone exist and universal

reached by applying common term. He reverses William's idea and makes individual the real. He tries to apply his logic to the Trinity and says we have three separate Gods. In conflict with Church and forced to recant.

ABELARD, 1070-1142.

Most cosmopolitan figure of the intellectual school of that age. Long struggle with Church and final surrender. His Philosophy:—1st. *Rationalistic Motto*, "Intelligo ut credam," makes reason the basis of faith; the opposite of Anselm's motto. 2nd. *Theory of Universals*. A mediator between extremes, not accepting extreme realism or nominalism. Universal has no independent existence, but inheres in individual. Applied this to Church dogmas and fell into error. God a triune being as Socrates is in I, thou and he, reducing the doctrine of Trinity to modes of personality. He is the first to seek a basis of Ethics against the idea of the orthodox system of religion. Human conscience is the supreme authority for each man. His holding the authority of Reason higher than Conscience led to his accusation by Bernard, when he recanted. Result was disintegration.

THREE SCHOOLS arose: (1) Dialecticians were those who pursued theology as a science. (2) Scholastic Theologians who believed in phil. and subsidized the dialectics in the interest of theology. Peter Lombard was the greatest. (3) *Pietists and Mystics* had a tendency to reject dialectics entirely as inapplicable to theology; or these tended to flavor their theology with Mysticism.

TWO MAXIMS OF LATIN SCHOLASTICISM. "Credo ut intelligam" and "Intelligo ut credam" were the two watchwords of two distinct parties; the subordination of reason to authority in the first and reverse in the second. Each maxim was carried to an extreme. The first is sound when opposed to extreme rationalism; the second is sound when opposed to blind credulity. A large body of knowledge is taken on faith, but it should be an intelligent faith. A synthesis of the two is needed.

PETER LOMBARD, AND JOHN OF SALISBURY, (1120-1180).

These are latest representations of Early Scholasticism. The former's book a complete manual of scholastic theology. The latter was contemporary of Thomas a Becket, a pupil of Abelard, and leaned towards dialectics. His theory of universals is the Aristotelian one, viz., *Universalia in re*. Advocates other branches of culture besides dialectics. These two men mark the decline of scholasticism.

2nd. **Arabic Revolution** about 1190-1220. CAUSES:

A. INTERNAL; B. EXTERNAL.

A. INTERNAL. Old Scholasticism exhausted. Neither Plato

nor Aristotle known at first hand.

B. EXTERNAL CAUSE. (1) ARABIAN PHIL. *Arabian* philosophers got their phil. from Greeks through Nestorians. Flourished (a) at Bagdad, (b) at Saragossa, (c) at Cordova.

(a) AT BAGDAD. ALKENDI died 870. Astronomer, chemist, philosopher. He initiated the phil. movement. ALFARABI followed, died 950. Developed the idea of the Aristotelian universals and a proof of God's existence on causality. AVICENNA, 980-1038. Developed Aristotle more fully and virtually, settles the universal by drawing a distinction between logical and metaphysical universals. Adopts the principle that logical genus is subjective as a product of abstraction and generalization. Back of this, however, rests the metaphysical universal. "*Universalia ante rem*" is his theory and he thus reaches a classification of the universal as it applies to different concepts 1st. *Universalia ante Rem*. Universals regarded as ideas in the divine mind, precede the creation. 2nd. *Universalia in Re*—the basis of things. 3rd. *Universalia post Rem* by logical abstraction. Creation is an eternal action or concept.

AL GHAZZALI. 1059-1111. Reaction in favor of Mohammedan orthodoxy; the movements end here.

(b.) AT SARAGOSSA. The Spanish Arabic movement.

AVEMPACE died 1138. Wrote a treatise on logic; a universal scholar.

ABU BEKER. 1100-1185. Math., Astron. Espouses Aristotle's idea of gradual development—nature through man to God.

(c.) AT CORDOVA. AVERROES 1126-1198 is the greatest of Arabic movement. Completely mastered Aristotle. Adopted Avicenna's view. Argues no personal immortality. His works translated into Latin and made available for Europe.

(2) JEWISH PHILOSOPHY. (a.) *Neo Platonic* period when the Jewish mind was dominated by the "*Kabbala*," a mixture of Neo-Platonic, Neo Pythagorean, Parsic, and other theosophies; and by Judaistic Aristotelianism.

(b.) *Aristotelianism*. MAIMONIDES 1135-1204. Writings are a combination of Aristotle and the Bible. Opposed to mysticism. GERSONIDES differs from Averroes on question of immortality of the soul. These Jews were contemporaries of the Arabians and were the great translators of the Middle Ages. They translated chiefly Medical, Philosophical and Astronomical works including whole of Aristotle. Somewhat inaccurate; infected by rationalistic views.

3rd. **Later Scholasticism.** *Political Conditions at opening of movement*—struggle between papacy and Empire culminates under Gregory VII, 1107, in the submission of

Henry IV. Gregory had great ambitions viz. Internal consolidation of the church and subjection of civil to ecclesiastical power. The struggle continued after him ending in permanent disablement of Empire. Papacy, by crusades aided, the unifying, ruling power and led to the unification of phil. and theology. *Intellectual Conditions*. Arabic translations led to study of Greek originals and provoked a new translation from the original. Bishop of Lincoln was a leader in thus bringing to Europe the lost philosophy.

PHASES. A. PERIOD OF PROSCRIPTION; antagonism between phil. and theology. David of Dinant its representative died 1209. Certain pantheistic and rationalistic tendencies asserted themselves and the movement as a whole was proscribed.

B. Of ABSORPTION AND ASSIMILATION. The ecclesiastics (educators) now try to assimilate the learning by gaining control of the sources of culture. The Franciscans and the Dominicans were leaders—pushing their way into universities as teachers. ALEXANDER HALES (d. 1245) of Franciscan order, made a serious effort to master new culture and harmonize it with theology. Defends immortality of soul and denies eternity of the world. Employs Aristotelian dialectic to defend theology, e. g., “Sentences” of Peter Lombard defended. BONIVENTURA, 1241–1274. Great piety and somewhat mystical, a skillful dialectician and student of phil. Taught the relation of phil. and theology, and says that prescription is useless, there is no antagonism between phil. and theology, for the former is servant to the latter; the lumen inferius is that of nature and phil.; the lumen superius, of the Bible.

C. GOLDEN AGE OF SCHOLASTICISM.

ALBERTUS MAGNUS, 1193–1280.

A Dominican of encyclopedic knowledge, a great teacher and diligent student of Aristotle—influenced by Avicenna. He was sent from university to university. *His System* treats of logic, phil. and theology. He regards logic as introductory and preparatory to philosophy, talks of logic of definition and logic of proof. Treats fully the theory of universals like Avicenna (see him). He did not separate the metaphysical and the logical universal. Second part of the logic treats of proof. He distinguishes between demonstrable (or intellectual) and undemonstrable truth. Organs of demonstrable truth are sensus, opinio and scientia. Sensus and opinio lie below discursive faculty which is scientia. Between it and νοῦς there is need of a principle to give apodictic conclusions. Intellectus, Inventio, Scientia, Opinio, Sensus are his logical powers from the highest to the lowest.

ALBERTUS' IDEAS. Phil. is theoretical and practical. The theoretical embraces physics, math. and metaphysics, corresponding to sense, imagination and reason. Physics embraces psychology, in which he follows Aristotle closely. Asserts personal immortality of soul which, created with the body, is both sensible and rational. Intellect is theoretical, giving truth, and practical, giving good and practical ideas. Conscience is a union of the theoretical and practical intellect. Will is a faculty of desire and so is independent of intellect. He denies influence of motives or choice. Reason apprehends, but the will chooses the good. Their combination gives arbitrary selection or free choice. Man is free to choose either good or evil and so is responsible. In Metaphysical Phil. he discusses different theories. Adopts the peripatetic views of Aristotle. Practical Phil.—discusses Monastics and Ethics. Aristotelian in content and form. In theology his greatest work is a commentary on Peter Lombard's "Sentences." Theology must rest on Scripture. Makes an epoch-making distinction between revealed and rational theology. Trinity, etc., are revealed and so stand above reason. Rational theology is the same as natural and centres around the Idea of God. Albertus makes strenuous effort for unification of phil. and theology, and is fairly successful.

THOMAS AQUINAS, 1227-1274.

His whole life in Albertus' time, under whom he studied. Their friendship is beautiful. He was a Dominican at 16. Became a sort of peripatetic. Related to Scholastic like Augustine to patristic phil. Saturated with Aristotle. Like Albertus, he makes a distinction between rational and revealed theology; revealed being what the human mind can grasp but not discover, and rational being all doctrines about God rationally explainable. Phil. is to be assimilated by Theology. Theology is to furnish the material and Phil. the systematic form. "Summa Philosophica" and "Summa Theologica" and commentaries on Aristotle are his chief works (A.) Theology (= Rational Theology).

(A.) I *Existence of God*. Like Aristotle he says God is purus actus. God is not potential energy or being. His essence is identical with his being. "God is" asserts no truth for the idea of God implies His existence. There is no need of proof of God. Yet He proves it by showing that (a) there must be a first unmoved principle of motion; (b) there cannot be an infinite series of second causes, and therefore there must be a first cause explanatory of the causes; (c) dependence of the contingent on the necessary, (like Locke and Leibnitz often); (d) series of imperfections must rise towards a perfection; (e) an intelligent reason

underlies all the instinctive actions of animals. These proofs he calls *a posteriori* as distinct from Anselm's *a priori*.

II. *Relation of God to the World as (a) efficient cause.* Here is his doctrine of creation—things are created, not made. Matter was not eternal as Plato would say. God is a creator and not an architect merely. It is *Universalia ante rem*. God chose the best possible world; it is a copy of divine perfection. *Three grades of Being*:—(1) Pure intelligence, spirit *suns* body. (2) Intelligence and matter—soul and body. (3) Material things. (b) *God as final cause of world.* God is that for which the world was created. Evil is not willed of God but is simply negation. Highest blessedness in knowledge of God. God in final end and all good tends to Him. *Divine Gov't of World* does not interfere with second causes. Nature, accident, and free-will are reconcilable to the Divine will. Prayer and miracles are necessary. *Law* is the Revealed command of reason from God. Eternal consciousness becomes the *lex naturalis* for the nations. Relation between three sources of law, viz., Positive Law, Law of God, and Law of Conscience. Conscience and Word of God are above positive law. Love to God and neighbor is the essential content of God. Ethics the basis of Jurisprudence. (B.) **ANTHROPOLOGY.** He follows Aristotle in the main, but disputes him, asserting that the soul is immortal because soul is immaterial, not perfected, and is able to contemplate ideal essences. Develops a species of empiricism. (C.) **ETHICS**:—Adopts Aristotle's definition and classification of virtues. Happiness is natural and supernatural. Will is under influence of motives, yet the choice of good is in man's power; man is free. Needs divine assistance. (D.) **POLITICS**:—Members of body are a unity when they submit to a dominant member. This carried out in the State and world.

THE SPIRIT OF MEDIEVALISM AS REPRESENTED BY THESE SCHOLASTICS. 1st. Intellectual consciousness of the period; seeks the unification of the elements of the time. Relation of Theology and Phil., of faith and knowledge is *the* question, where faith is superior but substantiated by reason. Theology is supreme and Phil. a species of logic. 2nd. *Political consciousness.* Augustine in "City of God" excludes the civil order as unclean. Pope is the ecclesiastical ruler and the King the civil. In a conflict ecclesiastical supreme. "Nature" means fallen human nature and grace is the opposite. World is simply a theatre for conflict of good and evil. Jurisprudence was studied. He opposed to the classics—mere toleration of physical sciences.

RAYMOND SULLY, 1235-1315.

Born and lived among the Mohammedans and martyred by them. Noted for (1) Rejection of distinction between rational and revealed theology. (2) *Ars Demonstrativa*, which he regarded as complete science for discovery and demonstration of all propositions. Ueberweg disparages it, Erdmann respects it. Too mechanical. He embodies attempt to reduce the dialects to logical and complete form.

ROGER BACON, 1214-1292.

Completed trivium at Oxford and quadrivium at Paris. Medicine, law and theology. Enters Franciscan order. Reacts from scholastic phil. and system of education of that age. Denounces logic as of no value. Studies the sciences. Banished to France for 10 years for heterodoxy. Requested for his views by Clement IV; three great works: 1. *Opus Majus*, 2. *Opus Minus*, 3. *Opus Tertius*, in 18 months. 1. *OPUS MAJUS*. 7 sections: (1) causes of error, viz., authority, custom, opinion of the unskilful many, concealment of ignorance under pretence of knowledge; (2) Relation of Phil. and Theology. Scripture supreme. End of phil. to rise from imperfect to perfect knowledge of the Creator; (3) grammar and language, enlarging curriculum; (4) Mathematics—regarded it as alphabet of phil. Applies it to science and theology; (5) perspective, developing system of psychology, physiological optics and general physics; (6) experimental science. Argument and experience both needed; (7) morals. His works are in confusion yet. Denounced and imprisoned after Clement's death.

HIS RELATION (1) *To Phil.*—essentially orthodox. Reveres Aristotle and respects Averroes and Avicenna. His insistence on linguistics is unique. (2) *To Theology*:—Loyal to Church and regards Theology as queen of sciences. Re-proves the fathers for not studying original Bible and so a tendency against the system of Middle Ages, ∴ a marked man and indicates that the Golden Age is on the wane.

DANTE, 1265-1321.

Poet of Ghibelline faction in Florence. Banished by Guelphs and by this was embittered. He presents a strong picture of Mediævalism. After the death of Beatrice Dante devoted himself to study of phil. and lectured at Paris and Bologna. Notes.—I. POLITICAL CONCEPTIONS:—in “*De Monarchia*,” founded on Aquinas. Function of State is to preserve peace; ideal form of govt. is Monarchy. Some supreme power is needed and hence Emperor. Roman empire ordained by God as the Church is; Emperor temporal power and Pope spiritual. This is ideal. THEOLOGY:—pupil of Aquinas here. “*Divine Comedy*.” *Realistic and Symbolic*.

Realistic—a journey through hell, purgatory and heaven representing punishment, expiation and reward, all founded on Middle Ages' Cosmology. Discusses a variety of themes on this basis and is rather tedious. *Symbolic*—a special and a general significance. Special—represents drama of a human soul, doubtless his own experience; general—dramatic representation of philosophico-religico-political features of the Middle Ages. (1) Conception of spiritual life and hell, purgatory and heaven. (2) Terrestrial machinery through which the spiritual forces are to be realized; on one side the civil, on the other the church. Salvation is by co-operation. (3) Scheme of natural virtues embraces the Socratic and the æsthetic; and the supernatural faith, hope and charity. There is a scheme of morals and a scheme of knowledge corresponding. He follows Aquinas as to *knowledge*:—Three spheres, viz., (1) Natural Reason—the trivium and quadrivium. (2) Co-operation of reason and revelation. (3) Revelation. Mind has to be illuminated by the divine. He develops a *scheme of sciences*. (1) Trivium and quadrivium. (2) Physics and Metaphysics. (3) Ethics. (4) Theology. He contemplates a future for his ideal. As a fact his work is retrospective. Phil. and Politics are obtained by reading Dante. **GENERAL CHARACTER OF 13TH CENTURY.** It was most fruitful. *Politico-ecclesiastical*:—A struggle between papacy and empire from Frederick Barbarossa to Frederick II. Empire was crippled. *Socially*:—Rise of free cities, of burghers and trade. *Intellectually*:—Golden age of Scholasticism. Beginning of Science, development of Gothic art; humanism, revival of learning, religious activity.

REVIVAL OF NOMINALISM—prelude of dissolution of Sch. system. JOHN DUNS SCOTU, 1274–1308. Irish extraction. Great rival and critic of Aquinas. Franciscan. Largely destructive of realism. Points—I. *Theory of Universals*—he agrees with Avicenna. Against the Thomists; the individual is a lack and limit of the universal—a negation. In theory of cognition emphasizes its empirical and realistic side. In theory of Free Will,—the will determines independent of motives. *Theology*.—Proof of God's existence necessary, (as Aquinas,) and that a posteriori. Creation and preservation are different. *Ethics*:—emphasizes the absolute freedom of will. Relegates both revealed and rational theology to faith. Carries divine command to an extreme—murder, commanded, would be right.

WILLIAM OF OCCAM, died 1347.

Englishman. Logician, rejecting current theory of universals. *Points of Doctrine*. (1) *Critical maxim*, known as

Occam's razor.* Against multiplication of causes, substances and distinctions. He uses this against occult causes, occult substances and fanciful distinctions. (2) *Theory of Universals*. Distinction between first and second intentions; the first apply to objects (percepts), the second to thoughts (concepts). He unifies universals with the five forms genus, species, differentia, property and accident, and says they are simply mental conceptions. All objects are both individual and general. All knowledge has to do with general terms and is therefore subjective. In theology he simply completes the work that Scotus had begun. Phil. has nothing to do with theology, it being of authority and faith, whilst phil. is reason.

Mysticism. OPPOSITION BETWEEN MYSTICAL AND SCHOLASTIC TENDENCIES. *Tendency of Scholasticism* is to reduce all truth to dogma; *tendency of Mysticism* to sacrifice form for the living spirit. Both definitive and dialectical statements of truth are necessary; Mysticism is the tendency to rise above all these dialectical and definite dogma.

ORIGIN OF EUROPEAN MYSTICISM. *In India*. Positive form in Brahminism and negative in Buddhism. Towards close of pagan development appeared in West. Greeks not affected until their decline. *Alexandrianism*—search for oneness with God. Neo-Platonism more dominated by mysticism than Hellenic Judaism. Idea of Neo-Platonism is absorption into the Divine. Next landmark is PSEUDO-DIONYSIUS; 6th century. Neo-Platonist in phil., disciple of Plotinus. "*Theologica Mystica*." God is a transcendent being. MAXIMUS THE CONFESSOR, 580–622, follows. JOHN SCOTUS ERIGENA, 9th century, founds his views on "*Theologica Mystica*." His general view is mystico-panteism. He is the forerunner of Scholasticism as well as Mysticism.

TWO ASPECTS OF MEDIEVAL MYSTICISM. 1st. *Internal*:—a mystical tendency manifest in Scholasticism itself. There were representatives in the three orders of Dominicans, Franciscans and Augustinians. *Bernard of Clervaux* was one of the foremost. His tendency was mystical. Victorines also with Hugo St Victor. Bonaventura was another. 2nd. *External*. This is largely Germanic. It arises in 13th cent. and opposes formalism in religion. It spread over Germany, Netherlands, etc., as evangelical movement. It was the time of great preachers. John Fowler is perhaps the greatest evangelical preacher. The germs of reformation are in the movement. It manifested two *practical forms*—Revivals and Monasticism. This latter was in the form of religious societies. Communion with Christ, negation of self, absorption into God are taught by Thomas à Kempis. "The Imi-

tation of Christ," written by him, is one of the greatest of devotional works.

MEISTER ECKHART, 1260-1329.

Speculative form of Mysticism has its greatest exponent in Eckhart. A Neo-Platonist, Christian, mystic. Wished to defend the faith more than church. The Will is subordinate to the knowing faculty. His "*German Theology*," a fine work, was published by Luther 1516. Eckhart's views are here defined in a more conservative spirit.

HISTORICAL RELATIONS OF MEDIEVAL MYSTICISM, 1st to Ecclesiasticism. Represents a reaction against restriction of authority; 2nd to Reformation. All the reformers who preceded Luther asserted individual rights. 3rd. To Modern Phil. Jacob Boehme of 15th century was one of the greatest of modern writers and influenced Schelling strongly.

Later Scholasticism.

RAYMOND OF SABUNDI, (1436, about.)

Author of 1st modern treatise on Natural Theology. A scholastic and ecclesiastic. Loyal to church. "*Book of Nature*." Nature is more fundamental, revelation only supplementary. Develops two fundamental propositions: (1) man the culmination of nature; being, life, sensation, reason all epitomized in man; (2) God the goal of man and nature. *Deduction* from these props. 1st. Man's happiness and God's glory are the supreme ends of man. Promoting God's glory man finds his highest happiness. Love to God implies man's happiness in man's love to man and himself. Lost at the fall he needs redemption. Reason suffices to show us the need of Revelation. This book was interdicted by the church.

NICOLAS OF CHUSA, 1401-1464.

Between Scholasticism and Modern Phil. He was strongly mystical and loyal to church. Represents scientific spirit of times; forerunner of Copernicus and Galileo.

DECLINE AND FALL OF SCHOLASTICISM. Symptoms of breaking up of old system. Schol. belonged to Med. and fell when it fell. CAUSES. I. INTERNAL. A. *Intellectual*. (1) Internal Dialectic. Internal dilemma of Schol. viz., the opposition phil. and theology comes out. Phil. was subordinated to theology but could no longer be suppressed. (2) Dissolution was aided by Mysticism. First in Bernard of Clervaux, who opposed the rationalistic tendency. Second in Nicolas of Chusa, who denied the power of reason to approach higher truth. B. *Ecclesiastico-political*. In a sense external. Civil and ecclesiastical power represented by Pope and emperor but emperor subordinated to the Pope.

Scholasticism rested on this. These crumble now II. EXTERNAL CAUSES. A. *Revival of Learning*. (1) *Latin Movement*, revival of classic spirit of antiquity. Petrarch, Boccaccio, &c. (2) Greek revival from 1453. Fall of Constantinople. Banishment of Greek scholars to Italy. New subjects in universities; marvellous enthusiasm. Weary of old systems and methods. Genuine interest in the classics. B. *Development of scientific movement*. Study of nature and man. Strength from the Arabic study of Math., Chemistry or Alchemy until Copernicus and Galileo, etc. Sought scientific grounds for the thinking of the day and rejected Schol. C. *Progress of inventions and discoveries*. Mariner's compass, gunpowder, printing press followed by age of discovery, Columbus, Vasco de Gama, etc. These break away Medievalism and with it Schol. D. *Religious Reformation*. Originated as protest against abuses, tyranny and withholding of Bible. Aristotle and phil. were denounced as being opposed to Religion. Luther, Melancthon did not go so far.

ESTIMATE OF SCHOLASTICISM. Old always intolerant to new, new always unjust to old. Medieval intolerance and modern contempt show this very clearly indeed. We know too much of middle ages to call them Dark Ages now. It was the best for the time. Must judge it from medieval standpoint. Only when Schol. had outlived its time did it become an incubus. Dante embodies Medievalism in its finest form. In Europe three stages, viz., anarchy, despotism and liberty. Medievalism led from anarchy to despotism, which is a sort of taskmaster for liberty. It served its purpose. It was fitted to produce modern times and this is its glory.

New Era of Philosophy:—A. SCIENTIFIC PIONEERS. Roger Bacon is a representative transitional character. Nicolas of Chusa also. PARACELSUS, 1493-1541. Charlatan and thaumaturgist of the middle ages. Advocated the inductive investigation of nature. Denied that disease was a humor. As a result, Medieval Science revolutionized. COPERNICUS, 1473-1543. Math., Astron. Revolutionized these spheres by the comparative system of study. GALILEO, 1564-1641. Realized the concepts of Copernicus' theory. Telescope perfected in his day. Reputation of Ptolemaic theory. Founded mechanics. B. PHILOSOPHIC PIONEERS. CAMPANELLA, 1598-1639. He rebelled against tradition and authority of Aristotle. Advocates direct study of God's book of nature. Faith gives theology and philosophy knowledge. BRUNO, 1548-1600. Dominican. Champion of free thought. Denies creation and substitutes a theory

of emanation for it. God is immanent, not transcendent. This gives us the Pantheistic phil., which is the basis of his work. A typical rebel of his time. C. THEOLOGICAL. Period of Reformation. Breaking of ecclesiastical system of Middle Ages. Lutheran branch, Melancthon's work embodies new theology of Reformation. A reformer in culture before religion. JOHN CALVIN, 1509-1564. His "*Institutes*" embody his theology. Shows disrespect for tradition and medieval theology. These represent the breach of the Revolution.

GREAT APOSTLE OF NEW ERA. FRANCIS BACON, 1561-1626. Englishman. Laid the gospel of new era in science. *Aim* to make a breach with tradition, to build up as well as to destroy. *Opposed to the old*:—1st. From its content. Necessary to unload all this ancient phil. 2nd. The old method is largely deductive. We want a system that will help to discover. Advocates transition from purely speculative to utilitarian method. LEADING POINTS OF HIS PHIL. 1st. General work. Reorganization of the sciences. The new method in "*Advancement of Learning*," 1605. Here he classifies mind into memory, imagination and reason corresponding to History, Poetry and Philosophy. Takes up Rational Knowledge, and proceeds to a further classification of causes, viz., material, efficient, formal, final. Natural phil. belongs to efficient causes and metaphysics to the last two. *In Natural Science* we have 1st, Prima Philosophia: scientific logic to investigate underlying concepts of science. 2nd, Science proper. Scale:—Prima Philosophia, Natural History, Physics and Metaphysics in an ascending series. In "*Novum Organum*" develops outlines of his method. He says the investigator must come free from traditional ideas and principles. Four errors:—*Idola tribus*, the substitution of final for proximate cause; *Idola caveae*, personal bias; *Idola fori*, misuse in language; *Idola theatri*, springing from traditional prejudice. *His Method*:—Two preliminary steps, the collection and tabulation of facts and the process of elimination. 2nd. Application of facts, leading to discovery of minor axioms, then middle axioms, and lastly a comprehensive generalization, viz., Law.

MERITS AND DEFECTS OF BACON. (1) *Merits*. He embodied and indicated three things, (a) the spirit of the new era, free investigation; (b) content of new phil., which was to clear away the prepossessions or content of the old order; obtained by a direct investigation of nature and man; (c) method of new era to be inductive; preaches emancipation of the mind. The great apostle of the new era. (2) *Defects*. Small from one view but important from another. (a) A

general crudeness in his conceptions of nature and classification of branches of learning. He was unconsciously dominated somewhat by Scholasticism. (b) Defective method; far too mechanical, strong reaction against deduction leads him to an extreme. Attributes too much power to the human reason in interpretation of facts; denies power of hypothesis.

THE EMANCIPATION OF 16TH AND 17TH CENTURIES. (1) The great fruits of Reformation was *liberation of Theology*; liberty to develop from the Scriptures. "*Loci Communes*" of Melancthon and "*Institutes*" of Calvin are examples. (2) The general intellectual emancipation which revived science and culminated in Bacon. Followed by Descartes. (3) The political emancipation or transition from Middle Ages to modern times. The first was that of Theocratic government with God as origin of civil and ecclesiastical orders. Jesuits tried to offset reform and re-establish ecclesiastical supremacy.

The first representative of REVOLUTION IN PHILOSOPHY is MACHIAVELLI, 1469-1527, aiming at the liberation of the civil from the eccl. order and then the development of the resources of State. BODIN, 1530-1597. Tolerance of religious sects. The idea of Natural Law should be the basis of the State. GENTILIS, 1541-1611. Still further develops the humanistic basis of politics. Advocates religious tolerance. GROTIUS, 1583-1645. A very great thinker. Laid foundations of Natural Jurisprudence and Natural Law. There is human and divine law. "*Jus Naturale*" is positive enactment of man's will, and "*Jus Civile*" is social compact or agreement. God the origin of Natural Law.

HOBBS, 1588-1679.

of Malmesbury. Representative of political idea of modern times. The theological postulate is simply ignored and attempts to build up political science on a purely naturalistic basis. Distinguishes between man in natural state, where he is not a social being, but strives against his fellow, and man in social state. Man realizes that he must surrender somewhat to his fellows and so forms a State. He presents rather the Economy of the Restoration period as his system is despotic. Founder of English Jurisprudence.

MEDÆVAL SYSTEM.

Merits. (1) Necessity for its own time. (2) Attempt to maintain the unity of life. In this lies its fault, becoming despotic and repressive and thus killing the practical unity which it sought. *Defects.* One already pointed out. Ignored tradition and history which we could not afford to do. The 19th century turns to history to maintain the full unity of life.

